

Christian Reflector.

Fear God and give glory to Him.

All Scripture is profitable.

God hath made of one

blood all nations of men.

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CYRUS P. GROSVENOR, Editor.

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Dea. WILLIAM CHURCH, No. 228, Hudson
street, is appointed Agent for the Christian
Reflector, for the City of New-York.

Miscellany.

From the Friend of Man.

Baptist Anti-Slavery Convention at Hamilton.

Br. Hough.—The long expected convention
has been held, notwithstanding the dissuasive
expressions of the Baptist Register, and a noble
convention it was too. I can only give you a
few sketches. For the detailed accounts, you
must wait their appearance in the Christian
Reflector.

Arrived at Hamilton late on Wednesday
afternoon, just in season to attend the sittings
of the convention in the evening. The Commemora-
tion exercises of the Theological Seminary, and
other affairs connected with the denomination,
had occupied the greater part of the day, and
the day previous, so that little progress had
been made by the anti-slavery convention. Dur-
ing the Commemoration exercises, however,
such large crowds had been unable to gain ad-
mission there, and they were invited to a neigh-
boring grove, where the subject of slavery was
discussed, (and with great power and effect, as
I was told,) by Elton Galusha and Charles W.
Denison.

The convention enrolled the names of 210
Baptist abolitionists as members. In addition to
these abolitionists who were not Baptists, and
Baptists who were not abolitionists, participated,
by invitation, in the discussions.

The convention continued on Thursday, fore-
noon, afternoon, evening, and until about 1 o'clock
on Friday morning, when it finally ad-
journed—so anxious were the members to finish
their business, and to do it faithfully, and in season
to reach their homes before Sabbath.

Among the members were Elton Galusha, John
Blain, Philatus Peck, H. N. Loring, Augustus
Beach, C. W. Denison, Cyrus P. Grosvenor, of
Massachusetts, A. L. Post, Elder Worden, of
Pennsylvania, &c. &c.

A series of resolutions on the sin of slavery,
as connected with the churches, was ably
discussed, and adopted with great unanimity
and firmness.

They were opposed by A. M. Beebe, of
Utica, editor of the Baptist Register, who com-
menced by taking the ground that, as an Ameri-
can citizen, he could not in the condemnation
of slavery, but that, as disciples of Christ, the
convention had nothing to do with it, because
slavery is a political institution, and Christ's
kingdom is not of this world. In support of this
position he read large extracts from a printed
sermon by Elder Kingsford. He was answered
by Elders Galusha, Grosvenor, and others. A
few remarks were made by Gerrit Smith and
myself. Before this discussion was closed, Mr.
Beebe quoted the Bible, and especially the New
Testament, very much in the same manner that
it has been quoted so often by Elder Davis, Prof.
Hodge, and others, and insisted that the Bible
recognized the relation of master and slave.

When he was pressed with the question, by
Elder Galusha, "does God approve chattel slav-
ery?" he evaded giving a direct answer, yet
made the impression that such was his opinion.
And when regrets were expressed by Gerrit
Smith, that he should have taken that ground,
with the hope that he would abandon it, he re-
plied, that he could not, so long as he understood
the Bible as he did at present. [So rapidly is
the whole discussion narrowing down to the mer-
its of slavery itself!] When asked how he could
oppose slavery, "as an American citizen," if
the Bible recognizes it as lawful? friend Beebe,
(as at some other points of the discussion,) found
nothing direct to answer. Among the resolutions
as adopted, was one expressive of the belief
that slaveholders and those who vindicate
their practice, after due gospel labor, should be
excluded from the communion of churches.

Another prominent topic of discussion was
the proceedings of the Baptist Triennial Con-
vention, at Baltimore, at which Elton Galusha,
Cyrus P. Grosvenor, and other abolitionists,
were ejected from the Board superintending the
cause of Foreign Missions, by the election of
others in their room. On this subject, a full re-
port was made by a committee, of which L. P.
Noble, of Albany, was chairman. It consisted
of a preamble and resolutions, and second, of
a preamble and resolutions, recapitulating the
facts, and expressing the sentiments of the con-
vention. This report was accepted, but on the
motion for its adoption, a long debate arose, in
which its adoption was opposed by Rev. Dr.
Kendrick and Prof. Kendrick, of Hamilton The-
ological Seminary, by Wm. Colgate, of New
York City, Elder Bennett, &c., who, as I under-
stand it, were not enrolled among the Baptist
abolitionists, holding the convention. The ad-
option of the report and resolutions was also op-
posed by Elder Eldridge and Prof. Eaton, mem-
bers of the Anti-Slavery Convention.

The documents, report, and resolutions, went
to establish and affirm the following facts:

1. That long before the sittings of the Con-
vention, Southern Baptist Associations had adop-
ted resolutions demanding that Galusha, Gros-
venor, and all the abolitionists on the Missionary
Board should be excluded.

2. That a paper previously prepared for the
purpose, was secretly circulated among southern,
and a select portion of the northern members of
the Convention, immediately on their arrival at
Baltimore, and was signed by them. This paper
expressed the views of the signers in respect
to tests of communion, and deprecating the in-
troduction of new tests—plainly alluding to the
test excluding slaveholders.

3. That an understanding, to some extent,
was had among the signers of this paper, at the
time, that the names of the obnoxious abolition-
ists should be dropped, on the election of the
Board.

4. That the Convention printed for the use
of the members a list of the names of the old
Board, and another printed list was circulated
by somebody, as a ticket, from which the names
of all the abolitionists were excluded. That this
ticket originated in a caucus of southern mem-
bers and their select northern friends, held for
the purpose.

5. That abolitionists prepared no ticket, and
held no caucus, and that on balloting for mem-
bers of a Board, it was found that the names of
all abolitionists had been displaced from the
Board, except Baron Stow, of Boston, from
whom, as it afterwards appeared, a letter had
been obtained satisfactory to the South, on the
subject of making abolition a test question in
church communion. [Note, here, the impor-
tance attached to the subject by the slavehold-
ers.]

6. That the result of this election had been
claimed as a triumph by leading editors of Baptist
periodicals, and their correspondents, at the
South.

It would have been amusing, had it not been
painful, to witness the efforts made by Dr. Ken-
drick, Prof. Kendrick, Elder Bennett, and Wm.
Colgate, to get rid of these plain and well-au-
thenticated statements, and to make it appear
that every thing had been done fairly and prop-
erly at Baltimore, by the Convention, of which
they were members. They even went so far,
some of them, as to allege that the change in the
Board was purely accidental, and did not result
from the abolition of the excluded mem-
bers! And—stranger still—in order to fortify
the positions they had assumed, they found it
necessary, (and did not flinch from the alterna-
tive,) to affirm that the southern testimony in-
troduced in the report, was not to be depended
upon, because it was southern testimony! "Call
you this backing your friends!" may the south-
erners well say.

It was instructive to notice the plea set up
by those prominent northern Baptists for their
course at Baltimore. It was this—that in the
grand struggle between southern heathenism
and Bible illumination, these leading northern
friends of the Baptist Foreign Mission enter-
prise, had been, and still were, impartial and un-
interested spectators, holding an even balance
between their dear children selling brethren of
the South, and their northern reprovers, and
hugging them both fraternally to their bosoms,
deprecating the mutual alienation of brethren,
begging them, for the love of the [foreign] heath-
en, to bury their dissensions about "minor mat-
ters," "sectional differences," &c., concerning
the heathen in our midst.

Such was the pathos of their appeal in the
convention at Hamilton, just as though they sup-
posed abolitionism would be satisfied, if they
could only prove their neutrality—their utter in-
difference, (as members of a missionary Board,
forthwith,) to the compulsory heathenism of three
millions of human beings, and the chattelizing
of 80,000 Baptist communicants at home! Not
a word expressive of sympathy for these, or even
recognizing their right to be considered in the
matter, do I recollect to have heard from these
gentlemen.

Neither did I perceive how they made out
the proof of their cherished neutrality, in the pre-
sent case. They noted at the ballot for a Missionary
Board. So they told the Convention, and only
claimed that they did not servilely vote the pre-
tended ticket, without any alteration, that they
knew nothing about the previous pledge, or the
caucus, but voted independently, as men should
do. But whether they voted for the excluded
abolitionists or against them, I, for one, did not
ascertain from their statements. They must
have voted either for or against the abolitionists
whose expulsion had been so loudly demanded
by the slaveholders. And I do not see how, in
either case, their profession of NEUTRALITY
was to be sustained.

And how much like neutrality did their posi-
tion appear in the convention, where they so la-
boriously and ingeniously pleaded against the
majority of the Baltimore convention, by whom
the beloved Galusha and Grosvenor had been cast
as unworthy a seat in the Board?

In the course of an argument against the ad-
option of the report and resolutions, Prof. Eaton
read a letter he had recently received from Gen-
eral H. Cone, of New York, and which he said
was intended to be used in the convention.—
The design and scope of this was the same with
that of the speakers just mentioned. Yet it
went strongly to confirm the facts they had con-
troverted. It corroborated the statement of the
fact, that a caucus had been held—that such a
paper as the report described, had been circu-
lated and signed—that it had been drawn up
by Spencer H. Cone himself, for the very purpose
of healing the threatened abolition division—
and that he visited Baltimore early to see that
every thing went straight! Who can doubt that
the result secured by the ballot, was a part of
the pacification sought by him?

The reader will perhaps be surprised to hear
that the convention, (nine-tenths of whom may
have had no doubt of the faithfulness and justice
of the report and resolutions,) consented to lay
the whole subject on the table. This was partly
owing to the desire to proceed to other busi-
ness, and bring the convention to a close. But
it was thought, too, that the main point had been
gained, in the discussion—that the facts and
proofs could just as well be spread out, without
adoption as with—and that nothing would be
lost by deliberation, and forbearance, in a mat-
ter partaking so much of the personal. Brothers
Galusha and Grosvenor appeared quite satisfied
with this course.

I transcribe from my memoranda, a few char-
acteristic scraps of the discussion.

Dr. Kendrick spoke of the Triennial Con-
vention as being appropriately occupied in "giving
the gospel to the heathen, having no reference
to this subject," [i.e. the abolition of American
heathenism.]

Of the Baltimore Convention, he said: "I
know of no body of men who manifested more
of the spirit of the Savior, and enjoyed more of
his presence than did the convention at Balti-
more." [The Convention by which Galusha

and Grosvenor were displaced from their stations,
for being abolitionists! Neutrality, with a wit-
ness!]

Elder Bennett said that the proper business
of the Convention was to "send the gospel to the
world—as a denomination—irrespective of minor
considerations, sectional differences, &c."—
He said Baptists had now about 200 mission-
aries, in the field, and he conjured brethren to
take no course adverse to the interests of the
Convention by which the missionary enterprise
was to be directed.

But I find I must close for the present, only
adding that the subject of the Baptist Register
underwent a long discussion, and that in despite
of all that was urged to the contrary, a strong
resolution, disapproving of its course, was adopted.
WILLIAM GOODELL.

Further Particulars.

Mr. Editor.—The hasty and imperfect sketch
I gave you last week, of the Baptist Convention
at Hamilton, needs, I find, some little cor-
rection, as well as additional statements, in or-
der that a proper impression may be made in
respect to the proceedings.

I spoke of Rev. Cyrus P. Grosvenor, of Mas-
sachusetts, as having been excluded from the
Foreign Mission Board at the late Baltimore
Triennial Convention, with Elder Galusha and
others. This was a mistake, as he was exclud-
ed three years before, and on the same account,
namely his activity in the cause of abolition.

The impression may have been given by my
statement, that the report of the committee on
the Triennial Convention at Baltimore, was in-
definitely postponed, and that no further action
could be had on it. Indeed I understood it so
at the time, but I now learn that the convention
did not adjourn sine die, but appointed a com-
mittee to fix upon the time and place of an ad-
journed meeting. So that the report now laid
on the table remains in the possession of the
convention, and may be called up, if thought
best, at its next meeting.

It is somewhat remarkable that about the
same time that the facts respecting the Balti-
more proceedings were undergoing discussion
and earnest debate at Hamilton, the Christian
Reflector was sending out substantially the
same statement of facts drawn up by Rev.
William H. Brisbane, of Cincinnati, so that the
report of the committee at Hamilton is amply cor-
roborated and confirmed by a Baptist clergyman
recently belonging to the South, and until lately
a slaveholder.

By the bye, I have seen in the Christian Re-
flector the Rev. David Benedict's version of the
Baltimore affair. This is contained in an ap-
pel to Baptist abolitionists entreating them
not to desert the Foreign Mission Board. Ac-
cording to Mr. Benedict, the opposition to El-
der Galusha was not on account of his abolition,
abstractly considered, but in consequence of a
certain particular act, at which the writer has
hinted—an act, as I understand it, in which El-
der Galusha was so imprudent as to let it be
known that his abolition was not altogether an
abstract matter. The over-zeal of some other
abolitionists, while at Baltimore, it appears like-
wise, according to Mr. Benedict, was among
the causes which turned the vote against Br.
Galusha.

I think it of some importance to record, and
to notice and remember these statements; com-
ing as they do from the venerable and erudite
author of the "History of the Baptists," the
facts may be considered authentic. And they
should put to rest the question so ingeniously
argued by certain learned gentlemen at Hamil-
ton, in the convention, whether Br. Galusha
was dropped from the Board on account of his
abolitionism. According to the accredited, dis-
criminating and accurate historian of the Baptists,
he was dropped, not for his abolitionism in the
abstract, [No, indeed! Nobody was ever per-
secuted for a mere abstraction!] but because his
abolition, and that of his friends at Balti-
more took too warm and frank and practical
a turn to comport with the feelings of the
Baptist slaveholders. Baptist abolitionists, who
wish a place on the Foreign Mission Board,
will doubtless take notice, and let their abolition
remain "in the abstract," like that of Elder
Baron Stow, of Boston, (who signified his
readiness to retain communion and fellowship
with slaveholders,) and then matters will go
smoothly for the South will take no alarm at
their abolition! If these and similar considera-
tions can have weight with them, Elder Ben-
edict's appeal to Baptist abolitionists will not fail
to have the effect he designed it to have upon
them.

But to return to the convention at Hamilton.
The discussion concerning the Baptist Register
was an earnest and protracted one. It was cal-
led up in a resolution in which the course of the
Register was strongly condemned. Some of
the members of the convention, and especially
the Baptists present who were not enrolled
among Baptist abolitionists, objected to the res-
olution. After much time had been consumed
in complaints of the severity of the language
employed, Elder Jacob Knapp (the well known
revival evangelist, who boldly preached aboli-
tion at Baltimore) presented a substitute, in
which the language was somewhat modified
and softened. This effort at conciliation, how-
ever, did not satisfy the opposition. Prof. A.
C. Kendrick still pleaded that no such resolu-
tion ought to be adopted, suggesting, among
other things, if I rightly understood him, that
the cause of abolition would be injured by any
such action. This drew out Elder Knapp again,
who rose and remarked, in his own peculiar,
deliberate, calm, yet honest and blunt way, that
he was not disposed to follow the gentleman's
advice in such matters; for, said he, Prof. Ken-
drick is one of the most determined opponents of
the abolition cause—one of the most zealous
supporters of colonization that we have in this
place. He then added that the remarks of Prof.
Kendrick had convinced him that the substitute
he had presented was not strong enough. He
therefore withdrew it, and urged the adoption
of the original resolution. It was evident that
the countenances of a majority of the members
lighted up with pleasure at this movement, and
that the opposition anticipated a defeat. One
member after another brought forward speci-
fications in respect to the Register. Elder Wor-
den, of Montrose, Penn., said he had sent to the

Register an account of a revival, in which he
had stated that the good work was carried on in
the midst of active efforts on behalf of the en-
slaved. But this portion of the account had
been carefully suppressed. Elder John Blain
stated a similar instance in which his own ac-
count of a revival had been mutilated by an ex-
purgation of the abolition it contained. On
another occasion, Br. Blain had written to the
editor a communication, mildly correcting
some mis-statements that had appeared in the
Register, respecting abolitionists, but it had
never appeared in that paper. For his own
part, he confessed, his patience was well-nigh
exhausted. He thought it high time to speak
out freely. He hoped the resolution would be
sustained. It did not call upon the abolitionists
to withdraw support from the Register at pres-
ent. It only expressed the sentiment that aboli-
tionists could not much longer sustain it in its
present course. The understanding entered into,
some time ago, in respect to the Register,
had not been complied with, on the part of the
editor. But he hoped it would be set right at
the next meeting of the Baptist State Con-
vention to whom the paper belonged.

Coming from Br. Blain, whose mildness and
forbearance sometimes almost partakes of com-
promise, these remarks had great weight, and
the resolution was almost unanimously adopted.
It is to be hoped that Br. Blain's anticipations
will be realized. But I think I see difficulties
in the way. Prof. Kendrick, I think, was right
in suggesting that a compromise arrangement
would give satisfaction to nobody. Nothing
short of a thorough abolition course could ulti-
mately satisfy the abolitionists, and there would
be complaints and disputes about the proportion
of space allotted to them, and in respect to the
impartiality of the editor who should attempt to
hold the scales even between the two parties.

To my mind, the remarks showed the neces-
sity of such a paper as the Christian Reflector,
for the Baptist abolitionists, and I think they
ask too little, if they ask any thing short of it.
The experiments of Methodist abolitionists of
New England with the Boston Zion's Herald,
is painfully instructive. Luther Lee was obli-
ged to commence his N. E. Christian Advocate,
at Lowell, after all. But time will show how
the Baptist abolitionists succeed with the Re-
gister. Perhaps they will do better than the
Methodists were able to do.

The discussions at Hamilton, with little ex-
ception, were marked with much decorum, ur-
banity, and dignity, on both sides. Dr. Ken-
drie, Elder Bennett, and William Colgate, who
opposed the measures of the convention, exhib-
ited a striking contrast to the harsh abuse with
which abolitionists were formerly assailed.—
The language was that of entreaty, and the argu-
ment was chiefly an appeal founded on the im-
portance of unity in the denomination. Such a
course, and such an appeal from the leading
men of the denomination, together with their
patient and solicitous attendance to convention,
to the late hour of midnight, to watch and, if
possible, to modify the measures of their aboli-
tion brethren of the same sect, could not fail to convey
a strong impression of the powerful hold which
abolition is well understood to have gained
already, among the Baptists of this State. Never
have I witnessed an occasion on which aboli-
tionists were more evidently feared and re-
spected. And seldom, if ever, have I witness-
ed a more imposing sight than was exhibited by
the convention of more than 200 members, sit-
ting patiently, yet earnestly, till after midnight,
to finish their business, deliberately and faith-
fully allowing their opposers full time to say and
to read all they wished to present, to answer
them with candor, and then shape their course
in firm yet mild adherence to the demands of
holiness principle. Such a convention was not only
a landmark showing the ground already gained,
but a pledge of the future—an instrument of
present achievement, of no small value to our
cause.

WILLIAM GOODELL.

Whitesboro, Aug. 27, 1841.

From Zion's Herald.

The Sunday Mail.

The cessation of the passage of the U. S. Mail
from New York to Boston on the Sabbath has been
a subject of gratulation of late to every friend of
the proper observance of that sacred day, and it has
been with pain, that we have seen a portion of the
political press clamoring for its re-establishment.
We hope it will never be permitted, and we call
upon every lover of the Sabbath to oppose, actively
and energetically, all attempts to manufacture a
"public opinion" in favor of Sunday mails.

The circumstances attending this charge are
highly creditable to New England and particularly
to the people of Connecticut. They are thus stated
by a correspondent of the Atlas, probably Mr.
Granger himself, who in his zeal to vindicate the
Department from the suspicion of having too much
regard for the Sabbath, bears honorable testimony
to the morality of the people.

"The true reason is with the public sentiment
and the moral and religious habits of the country
through which this line runs, and the enormous
expense of commanding the only mode of trans-
portation which can be employed, on a day when
its proprietors could only depend for indemnity on
the mail pay! Therein lie the true obstacles to
Sabbath mail service, out of New York, eastward,
and not in any negligence of the Government.
Look further at the facts. On the route from New
York to New Haven, steamboat service is obtained
for six days out of the seven, at \$8000 per annum;
while for the transportation between the same
points, including Sunday, under the contract with
the Department, they demand \$25,000, making a
difference of \$17,000 for these considerations.

Let it be supposed that this \$17,000 additional
sum is paid for having the mail transported, under
the control of the department, the additional
expense, as far as New Haven, on its way to
Boston. What then is to be done with the next
link in the chain from New Haven to Hartford?
For that distance of thirty-five miles, the Depart-
ment has been unable to make any arrangements
whatever, that Company declining to name any
sum that will induce it to take up the mail on Sun-
day. This, surely, proceeds from no 'negligence'
on the part of the Government! Turning then to
the other routes from New York, via Norwich and
Stonington, on these lines, it is known, the boats
have never run on a Sabbath, nor can any propo-
sals be extorted from them to carry the mail on
that day.

These statements show a most encouraging
regard for the sanctity of the Sabbath, but we are
sorry to see an intimation that the Department has
no similar obstacle to encounter out of New En-
gland, and that the Sunday mail is not suspended

south of New York. The writer also suggests
that there may yet be a change. He says:

"If those who regard this Sunday mail suspen-
sion as a grievance, can accomplish a change in
the public sentiment of the country along the line
through which it must pass, or overcome what is
there so generally deemed a proper religious an-
tipathy to travelling on Sunday, so that steamboats
and railroads may run on that day, with some
prospect of other than Government support, then
may the mail be transported with something ap-
proaching to a reasonable rate of expense, and
some proportion between income and expendi-
ture."

The last paragraph of the writer, who speaks
evidently in his own defence, is a merited rebuke
to a press which misrepresents the moral feeling of
the community. It closes with a suggestion which
we hope our readers will well consider. It is
doubtless true that corruptions of morals chiefly
originate and establish themselves in cities.

"It seems after all, a little extraordinary, that
the Department should be censured by the press,
for not surmounting impediments which have their
origin in education, long established habits,
and religious sentiment, of the very region in
country where that press finds much of its circula-
tion, and from which it draws a portion, (not the
largest it is true) of its support! Is it that these
habits of religious observance are less rigid, and
these religious sentiments not so deeply rooted in
the city, where the gains of business depend more
on the operations of each day, and may be more
exactly footed up at night, than in the country?"

Bible Society Department.

For the Christian Reflector.

MACAO, 10th April, 1841.

DEAR BROTHER SOMMERS:—I hasten to pre-
pare a line or two for you to go by the ship
"Akbar," which sails for New York direct.—
Your kind favor of 6th April, 1840 (just one
year ago) has been received. It only reached
me in Feb. 1841, having likely wandered in
the wilderness, ere it set out finally for China.—
The report came with it, and some two or three
Quarterly Papers, and for all, both letter and
printed documents, you have my best thanks.
Brother Cone has kindly sent me your interest-
ing Report for 1840. I should be glad to re-
ceive regularly two or three copies of each num-
ber of your Quarterly Papers. In January 1840,
I sent you some long letters and documents,
which you had not received when your letter
was dated, but long ere this I hope they have
reached you, as they will show you at least that
I do not forget you. I wrote also to your kind
people thanking them for their condescension
in making me a life member of the American
and Foreign Bible Society. I rejoice in the manly
step our English brethren have taken in rela-
tion to the Bible cause. I send you a copy of a
new and small edition of the New Testament in
Chinese, in two volumes, by Medhurst, Gutzlaff
and others, which has recently been printed at
Singapore. The translation is the same as the
large edition in 1 vol., which I previously sent
you. Accept a copy also of my ten Command-
ments.

I wrote you affirmatively on the subject of
your forthwith establishing a depository in Chi-
na under my care as you proposed, and trust
soon to receive a supply of neatly bound Bibles
and Testaments. I am suffering for want of
Baptist tracts and books, for which I made ap-
plication without effect long since to the Baptist
Tract Society. I saw my letter, which enclosed
the list of what I required, published in the Bat-
tist Record. Can you help me in this matter?

The present war-like excitement is decidedly
unfavorable to religious impressions being made
upon the people, but hope and believe it will re-
sult in ultimate good—all just now is clouded in
suspense. The British will receive large reinforcements
from India soon, when they will move towards
Peking, to endeavor to conclude a treaty with
the Emperor himself. But the Emperor publicly
manifests the hottest enmity toward the English,
and Chinese territory may yet fall under British
rule. Hostilities are suspended in this neighbor-
hood for the time being. The public papers will
give you the particulars of the war, and I hope
you are an interested observer, with results of the
present war, depend upon it, the cause of truth will
be most intimately affected, either for its furtherance
or its hindrance. Unceasing prayer should be
made in this critical time. I send some papers
which may interest you. Eight days ago we
became the happy parents of an exceeding fine
and healthy daughter—both mother and child
continue to do well. We would not forget our
increased responsibilities in the midst of the
gladness of this joyful event. Sundered from
so many other natural ties of kindred and friends,
missionaries feel that their children are doubly
dear to them. God has blessed us much
above many of our brethren. We have now
three fine and intelligent and exceedingly health-
y children, two sons and a sweet little daugh-
ter. Our second son was born three and a half
years ago, and there has been none between
him and the daughter.

Mr. and Mrs. Brown have recently left for
Singapore in search of health for herself and
little daughter. Mr. Abel accompanied them,
though in his usual health. His object is to
visit his brethren on the island of Borneo to see
how they do. Dr. Lockhart, of the London
Missionary Society, was walking out at Macao
a few mornings ago, when he was seized, thrown
down, beaten and then robbed of his valuable
watch and \$7 in money, by a gang of Chinese
thieves. Pirates and robbers every where
about around us, and we feel it good indeed
that we can make God our refuge. The Eng-
lish will defend Macao against Chinese troops,
so we are safe as to that source, although active
and bloody warfare rages around us. In the
various battles in this neighborhood the Chinese
have had about two thousand troops slain, while
the English have scarcely lost a man. The re-
cent shameful perfidy of the Chinese high Min-
ister will make the cause of the English wear a
better face in the eyes of the civilized world.
It may be another twelve months before a final
settlement is made, and I shall not withdraw from
Macao at present, as there is no probability of
the city being attacked by either of the bellig-
erents. The officers of the Province have agreed
with Captain Elliot, the English Plenipotentiary
for the carrying on of the foreign trade at Can-
ton until matters be arranged with the Emperor;
English the promising not to be the first to as-

sume hostilities in this province (Kwangtung).
I continue my Chinese studies and labors,
both in and out doors as usual. Pray for us.
Thinking I could only send you a line or two
at present, I therefore selected the smallest sheet
of paper I possessed, but you see I have contin-
ued my scrabbings upon the second sheet, al-
though you must consider the whole as a mere
apology for a better. I trust the presence of
the great Master of assemblies may be with all
in the various great and important meetings to
be held this month. I sincerely hope that
something immediately will be decided upon in
relation to China. We ought to be ready by
men and means to take advantage of the first
favorable result of the present crisis.—Do let
me hear soon what you suppose our people will
be likely to do for China. To receive some-
thing encouraging on this subject would indeed
be good news from a distant land. I shall hope
often to hear from you and to receive your re-
ports and Quarterly Papers. Remember me kin-
dly to all. The smile of heaven attend you.
Your worthy follow-laborer.

J. LEWIS SMUCK.

Parent's Department.

BY REV. J. S. C. ABBOTT.

Sympathy between a mother and her daughter.
Occasionally we see a mother and daughter
who appear to be entirely united in sympathy
and affection. The mother is the bosom friend
of the daughter, her most intimate confidant.—
The first impulse of the daughter is to hasten to
her mother with every new emotion, whether of
joy or sorrow. And the mother makes the
daughter her friend and companion; consults
her in all her plans, delights in her society, ac-
companies her in her pleasures, and all their af-
fections and feelings are most delightfully and
inseparably intertwined. Again, we see a
mother and daughter residing together as be-
ings almost entirely isolated. There is no con-
fiding affection binding them together; no sym-
pathy of feelings or joys. The mother is per-
haps sincerely pious, and the daughter sincere-
ly dutiful. But they are not confiding friends,
with hearts and hopes in common. It is very
important that every parent should be the con-
fident of his child; but it is peculiarly important
that the mother should secure this hold upon the
affections and confidence of her daughter.

1. This is very important, because it affords
the most effectual human influence for the
conversion of the soul. It is ordinarily, by a thou-
sand almost imperceptible influences that the
heart is led to a knowledge of itself; to appre-
ciate the Savior, and to surrender itself to the
Lord. Now let the heart of a daughter be thus
brought into intimate and constant contact with
the heart of a pious mother; with those suscep-
tible and affectionate feelings which this rela-
tion will surely awaken; and it is hardly pos-
sible that she shall not, under the promised aids
of the Spirit, catch the glow of devotion. She
will imbibe her mother's character and love her
mother's Savior, her mother's God. She will
long to perpetuate through eternity that affec-
tion which sheds such joys upon time. Her
prayers will ascend in harmony with those of
her beloved parent. And thus the strongest of
all earthly influences will be incessantly op-
erating to rivet her affections upon heavenly things.
If you would have your daughter a Christian,
spare no exertions to secure her confidence and
love. Let it be your daily desire and study,
month after month, and year after year. Think
not that you can secure her salvation by now
and then a fervent prayer; by an occasional ex-
hortation. Bring the influence of your renewed
heart, confiding and affectionate, to cheer her
and bless her, in the morning, at noon-tide, and
in the evening; in days of gladness, and in
hours of despondency. Let her feel the worth
of a mother's Christian love, and her heart will
doubtless catch the flame.

2. This mutual confidence is very important, be-<

own heart those virtues which her daughter, as she were, sympathetically imbibes.

4. *This mutual confidence is a great safeguard against temptation.* A young lady is necessarily brought up in the privacy of home, and she is ignorant of the wicked world. She is in great danger of fixing her affections upon some object unworthy of her; and we have but little power over our affections when thus fixed. We cannot so easily say, "This person I will love, and toward this person I will be indifferent." The affections of the aged do not thus obey their bidding; much less the affections of the young. How many a young lady might have been saved from ruin, or from a connection which has made her wretched for life, or from a disappointment which has broken her heart, if a judicious mother had but secured her affection and confidence. But an intimacy, unknown to the mother, has sprung up, and the heart becomes so interested, that when the evil is discovered it is too late for remedy, and years of anguish are the consequence. Had the daughter been in the habit of talking with her mother of all her acquaintances and all her thoughts, the danger would have been foreseen in its first approach, and the unsuiting child would have been rescued from the life of wretchedness. How many for want of this protection, have been lost to themselves and to the world! How many, through the protecting watchfulness of a judicious and confiding mother, have been saved from these dangers, and have lived to bless their families and to be the honor of their friends!

It is said that there is in America far less of this confiding intercourse between mothers and daughters, than there is in Europe. Daughters are here often allowed to visit without their parents. They remain till a late hour in the evening engaged in, perhaps, exciting amusements, and then return under such protection as the incidents of the evening may have attracted toward them. A reformation in this respect is very desirable. Let every mother be, as far as possible, the constant friend and the constant companion of her daughter.—*Mother's Assistant and Young Ladies Friend.*

From the Oberlin Evangelist.

The Bible Christian.

To the Christian readers of the Oberlin Evangelist. Dear Brethren:—Some time since I met with a little work entitled, "The Bible Christian; or the Character of the True Believer, as portrayed in the Holy Scriptures." The work is made up of selections from the Bible, presenting the various elements of Christian character as portrayed by the Spirit of God. On looking over this work, a plan somewhat similar suggested itself to my mind, with the thought, that by presenting it to the readers of the Evangelist, I might be of use to them in "stirring up their pure minds" to an apprehension of their privileges and responsibilities. Let us, then, inquire, in the light of inspiration, what a Christian should be in the sight of God and men?

He should be always mindful of the covenant of the Lord, the word, which He commanded to a thousand generations. 1 Chron. 17: 15.

He should be in the fear of the Lord all the day long. Prov. 23: 17.

He should be perfect, even as his Father which is in Heaven is perfect. Mat. 5: 48.

He should be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ. Rom. 6: 11.

He should be sincere and without offence, till the day of Christ. Phil. 1: 10.

He should be blameless and harmless, a son of God, without rebuke in the midst of a crooked and perverse nation. Phil. 2: 15.

He should be diligent, that he may be found of Him (Christ) in peace, without spot and blameless. 2 Pet. 3: 14.

He should be separate and touch not the unclean thing. 2 Cor. 6: 17.

He should be merciful, as his Father also is merciful. Luke 6: 36.

He should be a follower of God as a dear child. Eph. 5: 1.

He should be a follower of them who through faith and patience inherit the promises. Heb. 6: 12.

He should be a follower of that which is good. 1 Pet. 3: 13.

He should be careful to maintain good works. Titus 3: 8.

He should be an example to the believers in word, in conversation, in charity, in spirit, in faith, in purity. 1 Tim. 4: 12.

He should be renewed in the spirit of his mind. Eph. 4: 23.

He should be filled with the Spirit. Eph. 5: 18.

He should be fervent in spirit; serving the Lord. Rom. 12: 11.

He should be strong in the Lord, and in the power of his might. Eph. 6: 10.

He should be strong in the grace that is in Christ Jesus. 2 Tim. 2: 1.

He should be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as he knoweth that his labor is not in vain in the Lord. 1 Cor. 15: 58.

He should be kindly affectioned. Rom. 12: 10.

He should be patient in tribulation. Rom. 12: 12.

He should be gentle unto men, apt to teach, patient. 2 Tim. 2: 24.

He should be patient toward all men. 1 Thess. 5: 14.

He should be patient unto the coming of the Lord. James 5: 7.

He should be pious and courteous. 1 Pet. 3: 8.

He should be careful of his own soul. Phil. 4: 9.

He should be content with such things as he hath. Heb. 12: 15.

He should be swift to hear, slow to speak, slow to wrath. James 1: 19.

He should be a doer of the word, and not a hearer only, deceiving his own soul. Jam. 1: 22.

He should be sober, grave, temperate, sound in faith, in charity, in patience. Titus 2: 2.

He should be sober and watch unto prayer. 1 Pet. 4: 4.

He should be sober and vigilant, because his adversary the devil, as a roaring lion, walketh about, seeking whom he may devour. 1 Pet. 5: 8.

He should beware, lest he also be led away with the error of the wicked, fall from his own steadfastness. 1 Pet. 3: 17.

He should be watchful, and strengthen the things which remain, that are ready to die. Rev. 3: 2.

He should be ready always to give an answer to every one that asketh him, a reason of the hope that is in him, with meekness and fear. 1 Pet. 3: 15.

This Christian, is what God requires you to be. Are you such a Christian? Are you making any near approach to this "pattern shown you in the mount"? Can you say before God, that it is your steady, sincere, and honest endeavor, from day to day, to be such a Christian? When God requires thus much of you, does he lay a heavy yoke upon you? Is it the very yoke that God laid upon his own Son, Christ, as our example, rejoiced to bear that yoke. To render obedience even unto death, was a privilege to Him. In every duty devolved upon us, we hear his voice; "I have given you an example, that ye should do as I have done unto you." Christian, will you not carry the subject to God, and ask him if it is not your privilege, as well as duty, to "have grace whereby you may serve him acceptably, with reverence and godly fear?"

Your brother, A. M.

It was reported at Tanaga, that among the Indians who had come into Fort Cumming, was a lovely little white girl, aged about thirteen years. She had been with the Indians over a year.

Revivals.

How to have a Revival.

My brethren, don't you want to have a revival of religion among you, and in your church? Undoubtedly you will answer, yes; "our church has been praying this long time for a revival, and is still praying that sinners may be converted and saved. We hear what God is doing in other places, and we do wish we might see the work of salvation here." Well, it may be the case in your church! The reasons it is not so now are these: you cannot work in the vineyard of the Lord, unless you possess much of that spirit that dwelt in the blessed Savior. Your church has lost, in a great measure, that communion with God it once enjoyed. I venture to say it if your church is in a low state. Let your church become completely sanctified to God, and then you will see a revival, and it will last as long as you keep near to God. Let a man be sanctified, and then he can work; then he has confidence in God, for his heart condemns him not. Many churches are praying for the conversion of sinners, when they need conversion themselves, and if they would break down and get where God could work by them, they might see his salvation. Shall the church pray God to convert sinners while they are in the way themselves? God is willing to convert souls, and would do it, if the church was right. It may be now, as it has often been in days past, that when the saints of God have been engaged in praying, sinners have fallen on the floor, and have been made to feel that there was efficacy in prayer. And why has it been so? The answer is, that church held communion with God. If there is any secret about it, here it is. God works by means of the church, and let the church be sanctified, and set apart for his service, and you will never hear them complain that "it is a low time with us now." Let your church, then, pray for sanctifying grace, and get into the work of God yourselves, and you will be a terror to evil doers, and see sinners tremble, and experience an outpouring of the Holy Spirit. The unsanctified state of the church is what hinders the chariot wheels of salvation. Brethren, is it not so? How can the church work while they feel their own feet to be sinking in the mire, instead of being firmly established upon the Rock? Then, Christian brethren, if you want a revival, begin right. Get where you can walk with God, in fervent prayer. Get your hearts broken down that you can talk with your neighbors, and your own children, and not only talk with them, but so you can pray with them, and weep over them. Who ever heard of a church that took that course, and yet there was no revival? Now, I ask, will you have a revival? If you will, the way and means of carrying on the work God has put in your power; and if your church is in a "low state," it is in a backslidden state, and therefore you are guilty if you remain in such a state. When will the churches learn to do their duty, and come right up to the work which they ought to do, and cease depending on miraculous grace (for such it is called) to promote a revival, while they are far from God. I have heard some professors of religion pray for a revival, while their hearts seemed to be so cold, that their very breath in prayer was chilling to my soul. Will you have a revival?—*Morn. Star.*

For the Christian Reflector.

Revival at Nantucket.

Providence, Sept. 8, 1841.

Brother Grosvenor,—Having spent the last few weeks on Nantucket, I have thought perhaps you would be happy to learn something of the Baptist church on that "Isle of the sea."

About three years since, a number of brethren of the Methodist church became dissatisfied with the government of that church and seceded from it. After they had become disengaged from a church, they began to enquire what the gospel foundation of church building is, determined to follow what they thought were the dictates of the sacred word, and as God would have it, many of them found that this view coincided with those of Calvinistic Baptists. Consequently about two years since they were organized as a regular Baptist church, and invited Br. Daniel Round, Jr., to become their Pastor. He accepted of this invitation, and his labors have been blessed in the building up of the church, and in the conversion of sinners. They at first began a little band, about 20, I think, and their numbers have gradually increased until now they number about 80.

The past year they have erected a beautiful and commodious house of worship, and it is now filled with listening hearers. The number of accessions the past year have been about one third of the whole church, and their prospects were never so flattering as at the present time. About six weeks since, there seemed to be an uncommon spirit of prayer among some of the members of the church, and as we might expect, sinners began to enquire what they should do to be saved; and soon the songs of the redeemed were heard and at the time I left, (one week since) the work was progressing and daily increasing in interest and extent. I never witnessed the power of God, in subduing the obduracy of the sinful heart, more strikingly in any place than this.

Let the friends of Zion pray for this band of Christians and the impenitent sinners among them, and may the Lord continue his work in that place, till the Isle shall not only wait for the law of God, but embrace it as their guide.

I would here say that as I came through New Bedford, I was informed that the revival continued in that place with unabated interest. The number of the hopefully converted in the place is now rising 300, 197 of whom Br. Jackson has baptized. Others will go forward soon.

I find the West Baptist church in this city bearing their way against the tide of prejudice; and so far as I am able to judge this prejudice is abating as their real sentiments are known; yet the church stand erect upon the great moral questions of the day, and as I believe are destined to exert a powerful influence upon the world. And I might say the same in respect to the church at Nantucket, they are coming up to the great work of acting upon the broad principle of love and pure benevolence.

Yours in the bonds of Christ. A. G.

KENSINGTON, Pa.—The church in this place is enjoying a refreshing from the presence of the Lord. Br. Ketcham baptized 19 yesterday, and the work is still progressing.—Sept. 6, 1841.

From the Christian Index.

From many points, we hear of the outpouring of the Spirit upon the churches, and that sinners are converted to God. A brother in Ala. writing upon business says, "The North Tuscaloosa church had an interesting meeting commencing the 1st Sabbath in May last. It lasted a week, about a dozen professed conversions." The same brother writes, that at another place, about twenty have professed. And at a third, twenty more. Backsliders have been reclaimed—differences among brethren removed, and the saints abundantly refreshed.

In our own state, the prospect in many places is good. Ministers are encouraged, the people of God seem to be stirred up to prayer, and some precious souls are born into the Kingdom. We can but hope, that the time for a general movement among the churches draws near.

TALBOTTON, August 10, 1841.

Dear Brother Stokes,—On my return from the commencement at Penfield, in company with bro-

ther Ataway, I found the church at Talbotton in quite a revived state. A protracted meeting was in progress, and is yet going on. The Spirit of the Lord is amongst his people, and many souls have been brought into the light and liberty of the sons of God. Yesterday (2nd Sabbath) the congregation was immense, and the excitement great. Fifty-four have united themselves to the church, and there are multitudes anxiously seeking and bowing for prayer. The churches around are generally in a good state of feeling, and some of them are refreshing additions. Horeb near Daviston, in this county, has had a considerably refreshing season. About 20 have been baptized and the work is still going on—also Concord, four miles from Marshall's ferry, on Flint river, has had quite an accession to her number. Also County Line, nine miles west of Talbotton, is enjoying the gracious visitation of the Lord. They have a meeting now in progress, and several have united—number not known. Brother J. W. Ataway has been with us now one week, but less for the University to enter on the duties of his office in that Institution. Would to God that we had some of those beloved ministers from your village who are able, but comparatively idle in the ministry for want of a field—the field here is white to the harvest. The Lord help us all to fill our station actively and bravely.

These lines have been penned in haste, but I hope they will be refreshing to the friends of Zion. Yours truly, ROBERT FLEMING.

JAMAICA.

STEWART TOWN.—On Saturday, the 17th inst., the ordinance of believers' baptism was administered at the River Head, Stewart Town, for forty-nine persons, who had previously made a profession of "repentance towards God and faith in our Lord Jesus Christ." The following day the pastor, on behalf of the church, gave them the right hand of Christian fellowship, after which they partook with their fellow-members of the ordinances of the Lord's supper. They all endure unto the end and be saved.—*Jamaica Baptist Herald, April 28, 1841.*

FALMOUTH.—At an early hour on the morning of May the first, the ordinance of baptism was administered by the Rev. W. Knibb, and the Rev. J. E. Henderson, to 234 persons, in the Sea at a distance of a mile from Falmouth. On the preceding day a meeting was held at noon, when an earnest and affectionate address was given by Mr. Knibb to the assembled candidates, exhorting them in their lives and conversation to walk worthy of the solemn and public profession of religion which they were about to make. In the evening a special prayer-meeting was held on their behalf, that grace might be given to those who took on them the name of Christ, so that they might continue steadfast unto the end and adorn His glorious gospel in all things. Day had not begun to dawn on the following morning when a large concourse, had assembled on the beach, for the purpose of witnessing the ordinance. The margin of the sea, Mr. Knibb commenced the deeply interesting service by a verse or two of the hymn:—

"Sinners, who have found Salvation,
Through the Lamb's atoning blood;
Hear the voice of Revelation,
Tread the path that Jesus trod."

The two hundred and thirty-four persons then retired, at the head of their Pastors, that impressive and significant ordinance which was designed by the Savior to be to the end of time a memorial of his sufferings and death, and on the part of his followers a vivid emblem of a death unto sin, and a life unto righteousness. During the time occupied by the baptism which was about 40 minutes, a verse of a hymn was occasionally sung. The persons baptized were divided into two groups, and the voices of either party as heard by the other, sounded sweetly along the shore. The hundredth psalm was sung at the conclusion of the service, and prayer again offered that the solemn and interesting engagements of the morning might meet the approval of the Father in Heaven. By his own sacred example as well as precept, he said with the voice of authority, and love, "Let it become us to fulfill the right hand of fellowship, in the name of the church, received the right-hand of Christian fellowship from their pastor, and were admitted into full communion by partaking of the ordinance of the Lord's Supper.—*Id. May 5.*

ST. ELIZABETH'S.—On Saturday morning, May 1st, the ordinance of believers' baptism was administered at the River Fort, to 134 persons, by the Rev. J. May. During the whole service, which was particularly interesting, the greatest solemnity of feeling was manifested by those assembled to witness the solemn rite, and it is hoped impressions were conveyed to the mind that will never be forgotten. On the following day, the newly-baptized, retired from their pastors to the right hand of the church, the right hand of Christian fellowship, and were admitted to the communion of the church worshipping at Bethesda. Thus the Lord appears to be smiling upon his infant church, and not suffering his word to return unto him void.—*Id. May 12.*

BAPTISM AT PASSAGE FORT.—The ordinance of adult baptism was administered at Passage Fort, to 28 individuals who had, for some time previously given evidence of "Repentance towards God and faith in our Lord Jesus Christ."

Amongst the number was Mrs. Hume, (wife of the Rev. William Hume, of Spanish town) formerly a member of the Independent Church at Havana, under the pastoral care of the Rev. Wm. Davies.

Mrs. Hume's views, with regard to the subjects and mode of baptism, underwent the change which she now publicly avowed, for a considerable time before she decided herself to make a public work, owing to circumstances, it was thus delayed until after her arrival in Jamaica.

The solemn ceremony was performed in the sea near the mouth of the River Cobre, in the midst of a great number of spectators. Some hundreds crowded the beach, and many more were on the water, who witnessed the ordinance by the place of baptism.

The candidates were at the water's edge at the early hour of five. The morning was beautifully fine—the sea calm and peaceful—reflecting, as it were, in its glassy bosom, the mountains rising in all their grandeur before us, whilst the behavior of the spectators was solemn, in unison with the feelings of the candidates, and suited to the occasion.

BLACK RIVER.—On Lord's day morning, 6th inst., the ordinance of Christian baptism was administered to 35 persons by their pastor, in the Y. S. River, Middle quarters, after having given satisfactory evidence of a change of heart. Considerable interest was excited, and consequently numbers thronged the banks of the river, at an early hour all intent on witnessing the solemn scene; and throughout the whole of the service observed the utmost silence and seriousness. Many who had never witnessed a baptism—among whom were persons who entertained ridiculous notions respecting the ordinance of baptism—were present on that occasion, when an opportunity was afforded them of obtaining a scriptural view of the matter.

BURTON, N. Y. Brother DAVID CHASE writes as follows, Aug. 10, 1841:—"The Lord has visited this place in much mercy. Several souls have been converted this summer. I hope the time is not far distant when we may have a Freewill Baptist church here, which will do honor to the cause of God."

Mr. Daniel Deacon, the tender of the gate on the Lowell Railroad at East Cambridge, was killed on Friday last in attempting to rescue a child from danger from the locomotive. He succeeded in rescuing the child, but before he could clear himself from the track, the engine was upon him.

S. L. Gouverneur, Esq. is writing the life of his father-in-law, JAMES MONROE.

Political.

Second Bank Veto.

To the House of Representatives of the United States:

It is with extreme regret that I feel myself constrained by the duty faithfully to execute the office of President of the United States, and to the best of my ability "to preserve, protect and defend the constitution of the United States," to return to that House in which it originated the Bill "to provide for the better collection, safe keeping, and disbursement of the public revenue by means of a corporation to be styled the Fiscal Corporation of the United States" with my written objections.

In my message sent to the Senate on the 16th day of August last, returning the Bill "to incorporate the subscribers to the Fiscal Bank of the United States," I distinctly declared that "my own opinion has been uniformly proclaimed to be against the exercise of the power of Congress to create a National Bank to operate *per se* over the Union," and entertaining that opinion, my main objection to that Bill was based upon the highest moral and religious obligations of conscience and the Constitution.

I readily admit, that, whilst the qualified veto which the Chief Magistrate is invested, should be regarded, and was intended by the wise men who made it a part of the Constitution, as a great conservative principle of our system, without the exercise of which, on important occasions, a mere representative majority might exert its power, in its legislation, beyond the limits fixed by its framers, or might exert its just powers too hastily or oppressively, yet it is a power which ought to be most cautiously exercised, and perhaps never, except in a case eminently involving the public interest, or one in which the oath of a President, acting under his convictions both mental and moral, imperiously requires its exercise. In such a case he has no alternative. He must either exert the negative power entrusted to him by the Constitution chiefly for its own preservation, protection, and defence, or commit an act of gross public impropriety, or one in which the oath of a President, acting under his convictions both mental and moral, imperiously requires its exercise.

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floor, which was all that was left of the building, and looked around on the shattered roofs and sides and windows of the numerous other edifices in the neighborhood, and looked upon that ground so lately stained with the blood of my fellow men, and thought upon the scenes of that awful night, how frail appeared the life of mortals!—how valueless the wealth for which the world are laboring with so much eagerness!—how important a present preparation for death!—how glorious the life in God which no power can terminate!

Yesterday, Eld. Blam, the beloved pastor of the Baptist church here, delivered a funeral discourse with particular reference to the death of brother Stanton, whose widow and children were present in their grief. The discourse was appropriate and solemn, and its influence, I doubt not, of the most beneficial character. Comforts which the Gospel only can afford, were presented to the afflicted family. Among these comforts, stood prominent the fact of brother Stanton's deep and fervent piety, as evidenced in his religious activity and high moral rectitude. He was described as eminently a man of prayer. How important to him, at the fatal moment, was such a state of fitness for an instantaneous transition from time to eternity! Let those who hope they shall repeat on the bed of death, and so content themselves in a state of impenitence and unbelief, consider that like Stanton and nearly thirty others who fell with him, they may have no such space for repentance. "Man knoweth not his time." Such men will do wisely to associate with the Syracuse explosion, the recent burning of the Steamer Erie, by which about 250 persons were summoned to retributions of eternity—the similar destruction of the Lexington, and the numerous and multiplying disasters which prove fatal to human life. Reflections like these are adapted to show how rash is the persuasion of personal security, under which most men live, and from which many are aroused only by the sudden and unexpected presence of death itself.

Leaving this mournful theme, I will just state that the Baptist church in this town, is in a flourishing condition, having, I believe, more than 200 members, many of whom are active in the promotion of all good causes, temperance and abolition not excepted. Brother Blam is a firm and warm-hearted abolitionist, and his pious labors, as a minister, have been often and extensively blessed. His abolitionism, under the regulating influence of his piety and true prudence, instead of diminishing his general success, augments it. The same, I believe, will prove true every where.

SALT WORKS IN SYRACUSE AND SALINA.
I have, this day, visited the extensive Salt works here and in Salina. These are worthy of particular notice. Although I had read of them, I had not formed a correct conception of them, and the same may be true of many of my readers. The Creator has deposited in this central part of the country a vast quantity of the necessary article of salt. It being more than 300 miles from the sea-coast, its importance to the surrounding population will be readily appreciated. Having been favored with an introduction to the Superintendent of the works, Mr. David Stafford, I am able to give a correct account of them. This gentleman is a worthy member of the Baptist Church at Syracuse, but resides at the village of Salina, one mile to the north of this place. He conducted me through the works there, and explained to me the process, or rather the various processes, of salt-making. That I might obtain full information, he proposed to take me to the spot where workmen are now sinking a shaft at the distance of some fifty rods further into the meadow than the one last put down, which, however, was sunk only a few months ago. This new shaft we found already sunk to the depth of 150 feet, and we saw it screened down several inches, while we were present.

This meadow lies on the borders of the small lake Salina, and contains several square miles of moved land, being nearly on a level with the surface of the lake, and is, indeed, overflowed when the lake is high. The water of the lake is perfectly fresh, and so is the water in the ditches which drain the meadow. This seems surprising, when we consider that, at the depth of sixty to more than one hundred and fifty feet from the surface, abundance of water is found salt enough to afford nearly a quart of salt from every gallon of water; and that this water, on being reached by the shaft rises to the surface, and had, indeed, made its way to the surface in one spot, without the aid of man, long before the settlement of the country by the whites. To this spring the Indian tribes resorted for salt water, and deer and other wild animals came to "lick" salt. It is, however, but a few years since any considerable drafts began to be taken from this great and, as it now seems, inexhaustible reservoir. The works have gradually extended until two million eight hundred thousand bushels of good salt have been made in one year, and it is believed by Mr. Stafford, that the quantity, the present year, will not fall short of three million bushels. To obtain the water in sufficient quantity, several shafts are sunk in different parts of the meadow, and logs, or pipes of nine inches bore, are laid in ditches near the top of the ground. These ditches are filled with fresh water to keep the logs from cracking. The water is drawn through these pipes and carried up into a large reservoir which is in a building on the hard up-land, by means of a forcing pump to the height of seventy feet above the surface of the meadow. The pump is moved by a large water-wheel carried by water brought down upon it through a wooden, barrel-form conductor or flume of more than two feet diameter, from the Oswego canal, which passes by the works on the elevation above them and at a short distance. From the reservoir, the water is again taken into pipes at the sides of the building and conducted to the evaporation troughs or tanks or vats, where it is exposed to the sun, or to kettles to be boiled down. The slow process of evaporation produces coarse salt, and the quick process of boiling, fine.

The number of kettles used I did not learn, though the buildings occupied by them are very numerous, and in one of them I counted twenty four large potash kettles. These were set in two rows over a common fire. Neither am I able to state the number of tanks or vats for evaporation; but these are seen spread over several acres of ground, (it is supposed nearly 100) in the village of Syracuse, one mile distant, whither the water is conducted in pipes, as I have before said. The tanks are made of planks, are about ten feet wide and one foot deep, and are from one hundred to two hundred feet in length. Each tank is furnished with a cover, in the

form of the roof of a house, resting on wooden wheels which roll on cross timbers extending on one side of the tank far enough to carry the cover completely off from the tank. On the approach of rain, the covers are quickly pushed over the tanks. From "Prospect hill" a short distance to the east of the village of Syracuse, these tanks with their roofs, are seen in the borders of the village as an object of singular interest, covering as they do, half of a square mile of ground, and being supplied with water from the reservoir at Salina, a full mile to the north of them.

Syracuse is a large and flourishing village, having many well built and some even elegant dwellings, with many large and handsome stores. The Great Western Rail Road passes directly through it, as it does through Worcester, which two places are 300 miles apart. The passage is now made in about two and a half days, and will be made in a shorter time, when the road shall have been completed between Boston and Albany. At present, the passenger is delayed by the 13 miles of unfinished road over the heights of Berkshire county in Massachusetts, over which he makes slow progress in a stage-coach through a very uneven and rocky way; and by being carried to Hudson (at which place he is transferred to a steamboat) instead of going direct from Pittsfield to Albany. These hindrances are expected to be removed in the course of a few months.

Penn Yan, Yates Co., N. Y. Sept. 4, 1841.
On Tuesday last, I left Syracuse at 9 o'clock, A. M. in the cars and reached Geneva at the foot of the Seneca lake, about 2 o'clock, P. M. The cars run to Auburn, where we took stage-coaches for twelve miles to Seneca falls, crossing the Cayuga lake on a bridge one mile and a half mile in length, three miles above the mouth of the lake, which is forty miles long from north to south. Here we were favored with "opposition lines," and were carried with the speed of race horses from Auburn to Seneca Falls, twelve miles, for twenty five cents a passenger. This racing will cease when the Rail road shall have been finished between the two places, some months hereafter. After dinner at Seneca Falls, we resumed the cars, and were quickly set down at Geneva in the midst of a copious shower. Geneva is, perhaps, more beautifully situated than any other town in the state of New York, being built on a gentle acclivity at the north west corner of beautiful Seneca lake, which is forty miles in length and two to three in breadth. The surrounding country is rich and picturesque, sufficiently varied for health and beauty, but not broken by a single rugged hill or dreary "sand-barren." The buildings evince both thrift and taste. I think the site superior to that of Portland, or Augusta, Me., and the edifices equal to those of the best of our villages. Here I met with several ardent friends of the slave.

At six o'clock, Wednesday morning, I took passage in a fine steamboat and proceeded up the lake, i. e. to the south, 20 miles to Starkey, a town on the western bank, in Yates county. On landing, I immediately took a seat in a carriage for Dundee, a pleasant village in the western part of the town, four miles from the lake, where I met a large collection of ministers, delegates and members of the Steuben Baptist Association. The season is one of more than usual interest. Though a stranger, I was received with much cordiality, and was invited to preach in the evening of the first day. The respected clerk, Br. O. Montague, has kindly furnished me with the following statistics.

The 24th Anniversary of the Steuben Baptist Association, was held at Dundee, on the 1st and 2nd days of Sept. 1841.
There are in this body 22 churches and 17 ordained ministers. Added by baptism the past year, 154—present number of members, 2159. The cause of Sabbath schools is regarded with interest by the whole body, and I believe, there is not a church destitute of a Sabbath school; of late, much attention has been given to the attainment of Biblical knowledge—almost every church has one class or more, which meets weekly. The cause of Missions, the American and Foreign Bible Society, Education, Tracts &c., find supporters in almost all the members of the churches in this body. The cause of freedom has a strong hold on the hearts of many—the heaven is working, and the time is not distant, when the whole "lump" shall be leavened.

At this association I met with many decided and zealous friends of the slave, and never have I spoken on his behalf when my remarks were more attentively heard and kindly received than on that occasion. Strong indications are given among the Baptist churches in this neighborhood, that the cause of human freedom is not long to be regarded as of secondary importance. The name of "an Abolitionist" is no longer regarded here as a term of reproach. Last evening I lectured by invitation in the Baptist meeting house in this flourishing village of Penn Yan; and, although there were hanging about the place, decisive tokens of a heavy thunder shower at the time of assembling, the audience was large; and, though during the address the thunder was loud and startling, the rain falling in torrents, the attention of the audience was riveted to the subject under discussion.

I expect to preach here and in the neighboring town of Benton, to-morrow. May God bless His own cause of truth and mercy in every one of its departments, and save the church from pollution and the world from ruin, for his own glorious name's sake.

Ordination.

The following notice was mislaid, or it would have appeared sooner.
The ordination of SAMUEL S. LEIGHTON, as an Evangelist, occurred in Andover, Mass., Aug. 25. The following was the order of exercises. Invocation, Rev. Bartlett Pease. Reading the Scriptures, Rev. S. W. Field, of Methuen. Introductory Prayer, Rev. Isaac Smith of East Stoughton. Sermon, Rev. R. H. Neale, of Boston. Ordaining Prayer, Rev. John Parkhurst, of Chelmsford. Charge to the candidate, Rev. Daniel Sharp, of Boston. Hand of Fellowship, Rev. N. Harvey, of Andover. Concluding prayer, Rev. Oliver Ayers, of Littleton. Benediction by the candidate.

Brother L. is, for the present, supplying the Baptist church in West Bridgewater, and on the Sabbath succeeding his ordination, he administered the ordinance of baptism to four brothers, the age of the youngest is twelve and the eldest nineteen. Several more persons are indulging a hope in the Saviour who have not been baptized.—Com.

Temperance House, Utica, N. Y.—We take pleasure in commending the Temperance House kept by Mr. Lewis Pond, in Utica, N. Y., (219 Genesee St.) to the friends of Temperance who may travel that way.—[Ed. Ref.]

For the Christian Reflector.

Attleboro', Aug. 25th, 1841.

Mr. Editor,—The following preamble and resolutions were adopted by the Hebrew Church at Attleboro', Mass., without a dissenting voice, after having been several months under consideration, and by vote the Church are sent to the Reflector for publication.

Yours, &c. C. O. READ, Clerk.

Believing the command of the great head of the church to "let our light shine before men" requires us to bear testimony against all anti-Christian practices and systems of iniquity; and inasmuch as the position of the professed church at large is equivocal, if not on the side of iniquity, in relation to the subjects of reform embraced in the following resolutions, a necessity appears to be laid upon us, if we would bear a faithful and unequivocal testimony, to publish to the world our views in relation to them.

1. Resolved, That the use of intoxicating liquors as a beverage is not only unnecessary but injurious to the best interests of man, and is therefore forbidden by Christian principle.
2. Resolved, That inasmuch as the use of alcoholic wine at communion seasons, has been and may again be the occasion of stumbling to a weak brother, it should be discarded, and the fruit of the vine alone used on such occasions.
3. Resolved, That we believe it to be a sin in all cases for man to hold his fellow creature as property, and that we look upon slavery as it exists in this country as a system of iniquity whose evils cannot be numbered, whose woes cannot be told, whose guilt cannot be measured, and one against which all Christians and Christian churches are bound to bear faithful testimony, remembering those in bonds as bound with them.
4. Resolved, That we view the division of the Christian church into sects and parties as an evil greatly to be deplored—as tending to weaken the hands of the church and strengthen those of her enemies, and to produce discord and contention where harmony and love should reign.
5. Resolved, That Christians are not authorized by their Lord and Master to exclude from his church and forbid to approach his table any who give credible evidence that they have been received by him; however numerous or important the errors entertained by them may be; and that we are bound in all cases to receive one another even as Christ hath received us.
6. Resolved, That all wars, under whatever pretence waged, and all preparations for war, are at variance with the requirements of the gospel, and therefore to be rejected by the Christian church, and upholders of the Prince of Peace can uphold or countenance the war system.

Church Recognition and Ordination.

The Baptist church recently organized at Cumberland Hill, R. I. was publicly recognized, and brother HENRY G. STEWART was ordained their pastor, pursuant to resolves of a council convened at Cumberland on the 19th ult. The order of recognition was as follows:—recognition, by Rev. Horace A. Wilcox; Prayer of Recognition, by Rev. George N. Waitt, of Woonsocket; Address to the Church, by Rev. John C. Welsh, of Seekonk; Hand of Fellowship, by Rev. Francis Smith, of West Wrentham; prayer by Rev. Jonathan E. Forbush, of West Wrentham.

The exercises of ordination were as follows:—Invocation, by Rev. John E. Risley, of Lime Rock; Reading of the Scriptures, by Rev. Geo. N. Waitt; Introductory Prayer, by Rev. Francis Smith; Sermon, by Dr. R. E. Pattison, of Providence; Ordaining Prayer, by Rev. Isaac Spaulding, of Pawtucket; Charge, by Rev. John C. Welsh; Address to the Church, by Rev. R. W. Byram, of Valley Falls; Prayer by Rev. Jonathan E. Forbush; Benediction, by Rev. John C. Welsh.

The prospects of this little church are encouraging. There formerly was a flourishing Baptist church in this place which continued for many years. From various causes it had declined, until it became extinct. The church, however, has been revived, and Bro. Stewart, with a commendable self-denial, has declined several seemingly more inviting fields of labor, and united his sympathies and energies with this little band.—God has already blessed his labors to the conversion of some souls. Eight or ten were awaiting baptism.—Watchman.

For the Christian Reflector.

At a late meeting of the Washington Temperance Society of Worcester, it was

Resolved, That the friends of Total Abstinence generally,—and the Editors, publishers and proprietors of the several Periodicals published in Worcester, especially be, and are hereby respectfully invited to visit at any time that suits their convenience the "TEMPERANCE READING ROOM" of this Society, now open at No. 8 Central Exchange, directly over the Post Office—where they will find for their personal and all the Temperance Periodicals of the Union, and none of those publications that are devoted to Sectarianism, or politics, and that this resolve, signed by the President and Secretary, be presented to the several newspapers of Worcester for their optional publication.

D. H. BUNDY, President.

W. HATCH, Rec. Secretary.

Another Ohio Riot.—We learn, by the papers, that a serious riot occurred in Cincinnati, on Thursday last week, growing out of a quarrel which resulted in a fight between white and colored persons. Another riot was made up of the colored people, which resulted in the death of two white and two colored persons, and fifteen or twenty wounded, mostly white. We cannot now give further particulars. Will our friends, Messrs. Cary or Johnson, please write us particulars?

Colored American.

Benj. F. White, seaman, has been fully committed for trial, by Judge Sprague of Massachusetts, for the murder of Jacob Ripper, first mate of the ship Constitution of Boston, on the 15th of May last. He was intoxicated when the deed was done.

An ox was lately run over and killed by a Locomotive on the Oldtown railroad. The engine and tender ran off the track, and the engineer's ankle was sprained.

The Richmond Whig says, that according to advices from Danville, all the uncancelled money, \$20,000, has been recovered, it having been paid, and that one of the tellers of the Bank had been implicated, arrested, and, at the last accounts, was undergoing an examination.

Grenville Mellen, Esq., son of the late Chief Justice Mellen, of Portland, Me., well known throughout our country as a distinguished poet, died at N. Y. on Sunday, of consumption.

Western Railroad—Narrow Escape.—We learn from the Lowell Eagle, that a remarkable disaster occurred to the Western Railroad track, in the town of Hinsdale, a few miles west of the Summit, last week. The track at that place is laid over a swamp, which had been filled up with dirt and was supposed to be as firm and safe as any portion of the road. About 15 minutes after the evening train had passed, on Thursday last, the track suddenly sank down to the water, to the depth of from 20 to 30 feet, for a length of about a hundred feet. Had the train passed over the road 15 or 20 minutes later, no one could predict what would have been the result, but it does not seem probable that many of the passengers could have escaped.

The embankment suddenly sunk, was rebuilt again in a single night, by putting a large number of men upon the work. The train passed over the following morning without disaster.

Mechanics Exhibition. Preparations are now making on an extensive scale, for the opening on the 20th instant, and the workmen are now engaged in preparing Faneuil and Quincy Halls for the reception of articles which promise to be more numerous and of higher value than on any former occasion. The whole of Faneuil and Quincy Halls will be occupied this year, which is estimated will afford ample room for the proper display of all articles offered without the crowding and confusion experienced at the last exhibition. The working machinery, a very important and interesting part of the display, occupying the whole of one of the large divisions Quincy Hall, will be driven by a new and powerful Locomotive Steam Engine, built by Messrs. Hinkley Drury & Co. It is to stand in South Market street with connecting belts attached to the wheels of the machinery in the Hall. Faneuil Hall, and the Great Rooms in Quincy Hall, will be the grand points of display for useful and important articles. A new bridge, of a novel construction will be erected to connect the two Halls, passing over Market square. Several other improvements are making, which cannot fail to render the exhibition the most important one ever got up in this country.—Transcript.

Great and Distressing Fire at Smyrna.
The London papers mention the fact of a serious fire having raged in Smyrna on the 29th of July. A letter from the spot to a gentleman in this city, received by the steam packet, gives the following particulars of this devastating fire. The following is an extract.—*Boston Daily Ad.*

SMYRNA, July 30, 1841.
Poor old Smyrna is in a terrible consternation; a fire broke out last night, and burned for four or five days, and a great part of last night. Half the town is gone; all the Bazaars, excepting the first dark one near the Custom House, at the beginning of Frank street, which was saved by the Austrian man of war sailors, and all extensions that man can make were employed to save Frank street, and we owe it entirely to the Austrian Admiral. The loss is calculated at 12,000 houses and as many shops; all the Jewish quarters, with the exception of 3 or 4 houses, are in ashes. It is the most melancholy sight to see thousands of poor wretched people all over the Castle hill and river bank, and all the way down to the sea, to think that they have no resources whatever. Jews and Turks suffered the most. Besides the horrors of the fire we had reports every moment of a rebellion. Young W. D. C., and three or four others are severely wounded by the Turks, exasperated at their parading and looking at their women, instead of to-day. While I am writing they cry out fire at Fustat, but it was soon put down. Every body is in a state of fever, and nothing whatever is doing in business. A committee of merchants was appointed immediately to assist these poor wretches, and prevent them from starving. Mr. Joseph Langhans has been to distribute the bread yesterday and to-day. More than 60,000 piastres have been gathered amongst the Franks to assist the poor, and applications are made to Constantinople, and in England; but that will not last long, for about 30,000 souls are homeless.—How this misery is to be ended we don't see. The Governor gave up his bar, and all the plague hospitals have been opened, but these will not contain but a small portion of the miserable beings. We cannot estimate yet the property lost, but we are told that considering the Bazaars were burned, few goods suffered, as all shops have got a fire machine behind them. The fire began behind the Turkish Custom House, and swept all the upper part as far as Caravan Bridge. I have dwelt so much upon this subject that I cannot think much of anything else just now.

BRIGHTON MARKET—Monday, Sept. 8, 1841.
(Reported for the Daily Advertiser and Patriot.)

At market 520 Beef Cattle, 700 Steers, 3800 Sheep, and 420 Swine.
Pigs.—Beef Cattle.—The better qualities of Beef Cattle, and consequently higher prices were obtained. We quote first quality \$5 50 a head; second quality \$4 75 a 50; third quality \$3 50 a 50.
Swine.—A large number of porkers were at market, and higher prices were obtained. We quote two years old \$8 a 13; three year old \$14 a 22.
Sheep.—Sales quick at a small advance; lots were sold at the following prices:—75c, \$1 17, 1 25, 1 42, 62, 1 68, and 2 25.

Swine.—Lots of pigs were sold from 3 to 3 1-2c for Sows and 4 to 4 1-2c for Barrows; a lot of Barrows 3 1-2c. At retail 4 to 5 1-2c.

The Sabbath School Convention of the Worcester Baptist Association will be held at the Baptist Church in North Oxford on Tuesday, Oct. 5, at 10 o'clock. A full attendance is desirable. Superintendents are requested to send in their Reports to the Cor. Secretary immediately.

Married:

In Worcester, Sept. 8, by Rev. Mr. Miller, Mr. Luther Slater to Miss Martha Lazzell.
In Portland, Prof. Albert Hopkins, of Williams College, Wilmamass, to Miss Louisa S. eldest daughter of the late Dr. Payson.

In the meeting house of the South Baptist Church Hartford, on Sabbath evening, the 5th inst., by the Rev. J. Sewell Eaton, Rev. Edmund B. Turney, Pastor of said church, to Miss Sarah C. Robbins, daughter of Rev. Gordon Robbins, all of that city.

Died:

In Worcester Aug. 29, Horace, Sept. 9, Dorchester, two children of Dr. George B. May, the Baptist Minister, and wife, Mrs. George B. May, 1 yr.; 9, Mrs. Rebecca L. Blair, relict of Mr. Horace Blair, 41; 11, Mary Jones, 32; Mr. John C. Hall, 39.

In Petersham, on Saturday, Sept. 11, Mrs. DEBORAH GROSVENOR, 85 years.
At Danbury, Conn., on Saturday morning, Mr. Nathaniel Ferguson, Just one week before, Mr. F. took by mistake a quantity of corrosive sublimate, which, baffling all the efforts of medical skill, at length proved fatal.

Death of two Little Children.
Ann Louisa, and Mary Abigail, the two youngest children of Dwight and Louisa Walker (of Spencer) were taken ill, Mary A. on the night of the 25th of Aug. and Ann Louisa the following morning; these little sufferers survived until Tuesday after, when Ann Louisa in the morning was relieved of her sufferings and slept quietly in the arms of death.

Mary, dead, did next appear
To hang a pretty head,
Like one that must return to dust,
And mingle with the dead.

On the evening of the same day Mary A. also was relieved of her sufferings by death,—she died, dying in the arms of her mother, who, in the last moments of her life, was holding her in her arms, and she died, rendered the scene very solemn and interesting.

These now mourning parents watched around the cradles where their children were suffering, with deep solicitude and anxiety; they were often afflicted with the strength of that vibrating chord which entwined them to their hearts and affections; however strong, it has been severed, but we trust they are prepared to weep and mourn, being reconciled to God, having recently hoped in his salvation, and professed religion before the Lord. And their language is (however deeply afflicted) the Lord gave, the Lord hath taken away, blessed be the name of the Lord—giving up their children into the arms of Christ. A discourse was preached (last Sabbath) on the occasion, at the Baptist meeting house in Spencer, by Rev. Mr. Underwood, from Ecclesiastes 2: ch. part of the 2d verse, "A time to die." We felt that it was, truly, the house of God, with solemnity filling its consecrated walls, whilst listening to solemn instruction and mingling with the mourner.—Com.

Sept. 6, 1841.

For the Christian Reflector.
Call.
The undersigned give notice to all the friends of the speedy emancipation of the slave, that there will be a meeting held at Wayne, Steuben Co. N. Y., on the first Wednesday of January 1842, at 10 o'clock, A. M., for mutual consultation, and, if then thought proper, to form a society of Baptists, the object of which shall be to effect the abolition of slavery in the shortest time possible by the use of Gospel truth and all peaceful and proper means.—It is expected that Eld. Elton Galusha will be present.
(Signed)
R. P. LAMB,
O. MONTAGUE,
M. ROWLEY,
S. ADAMS,
J. H. STEBBINS

Poetry.

From the Emancipator.
A Christian writer in the "Western Luminary," a paper published in Lexington, Ky., uses the following language:—"I proclaim it abroad to the Christian world, that heathenism is as real in the slave States as it is in the South Sea Islands, and that our negroes are as justly objects of attention to the American and other Boards of Foreign Missions, as the Indians of our Western wilds.—EMAN.

The Reply.

What! do ye, brethren of the South,
From Delaware to Sabine's waves,
Beseech us with a pious mouth,
To Christianize your heathen slaves?
Whose moral darkness thick may be,
As glooms the Islands of the sea!

What! say ye, while we strive to lead
To Christ, the rangers of the wood,—
Your vassals stand in equal need?
That we, who seek the red man's good,
Should take in justice, equal pains
For heathen, loaded with your chains?

Their want we grant,—earth scarce a shore
Affordeth, washed by ocean's waves,
Where mortals need the gospel more
Than your benighted, trampled slaves,—
Ranked with the brutes ye sell and buy,
Like them they live, like them they die!

But think you *pride* our hearts doth steel,
While unto other fields we turn?
No! for the oppressed ye deeply feel;
With love unutterable ye yearn;
For them we lift the unceasing prayer,
And ready stand to do and dare.

Ah! yes, a thousand booms sigh
To tread your southern waves, and preach;
And for the oppressed would even die
To place the Bible in their reach,
Of which, the most, from youth to age,
Have never read one tattered page!

Yes! hearts, in learning's northern halls,
Would bound with gladness at the thought,
And Africa's cries, and Asia's calls,
Have never, to seek and save them, brought
Such bannings and embattled hosts,
As long to darken all your coasts!

But no! Should Sandwich e'en send back
Heaven's legates, 'mong your slaves to dwell,
Your rage against them would not lack
The galleys or the dungeons' cell,
If, as with heathen in each isle
Abroad, they dealt with yours the while!

No! no!—ye want none to impart
To their dark minds instruction's light;
Ye'd have them warm, melt, change the heart,
But leave the mental world in night!
Go, tell the sun to heat all space,
And yet with midnight veil his face!

Ye bid instruction's voice be dumb;
And say that bonds and learnings' boon
Can never unto union come,
But stand apart like night and noon;
And laws of guilt and fear the breath—
The slave's instructor dooms to death!

Nay, for such ministers ye call
As Slavery's true known friends have been;
Who ne'er will let God's thunders fall
Upon your own peculiar sin;
But for it, all those thunders wield,
And o'er it throw Jehovah's shield.

Some such we have; and scandal worse
On Truth's fair cause, could scarce be hurled;
Few hirelings have done more to curse
The Church of God, and damn the world;
And scenes with dread corruption fraught,
Disclose the ruin they have wrought.

Shall we send more? Forbid, great Heaven,
That we give such one flattering breath,
Who fill thy bread of life with heaven,
To poison hungry souls to death;
But 'ere for them thy treasures be
Unlocked, oh! sink them in the sea.

When heathen, where no laws deny
To preach the whole and saving truth,
Send up the Macedonian cry,
We send our gospel-bearing youth;
Who, of that truth no part will hide,
And leave no seat of sin untrod.

Thus, save by prayer, we let alone
Your bondsmen, while in sin they dwell;
And when they rush from Heaven's high throne
Down, down the steep of night to hell,
With calm, unblenching, guiltless gaze,
We'll see Jehovah's anger blaze.

Eut ye shall mark the crimson blood
Of souls, all o'er your garments spill;
Nor could the ocean's briny flood
Wash out those damning stains of guilt,
Though all its waters, wide and deep,
Were made of tear-drops ye might weep!

Earth's falling mountains ne'er so low
Could sink you, as that load of blame;
Nor all earth's raging whirlwinds blow
Such vigor through th' encircling flame,
Oppressors! as your vassals' breath,
By you seduced to endless death.

O! by their rayless moral gloom,
Sad preludes to eternal dark;
And by the bare red head of doom,
Which lifted o'er you, ye may mark,
Enfranchised yet your bondsmen be,
And then by God's own truth made free,

S. W. P.

Southington, Conn., August, 1841.

Tomato Tart. The following was handed to us by a respectable individual of this place, as a recipe for making tomato tart:
Roll out your dough very thin, and place it on the plate in which you intend baking your tart, and slice your tomatoes very thin and place them over the dough very thinly, then take out about two table spoons full of brown sugar, and one of ground cinnamon bark, spread the two over the tomatoes, bake it well, and you will have a delightful tart.
Yorkville Rep.

Slavery.

From the Recorder and Watchman.

Adjustment at Baltimore—Mistakes Corrected.

Mr. Editor, I perceive in religious periodicals of the day, some mistakes in the statement of particulars, connected with the election of the Board of Managers, of the Baptist Triennial Missionary Convention of the United States, assembled at Baltimore, in April of this year. For the purpose of correcting these mistakes, I ask a place in your columns for this communication.
When the Baptist Triennial Missionary Convention was organized in 1814, it embraced those who held slaves, and those who did not.—No objection was on this account made to the Union of the Denomination in the Missionary Enterprise, and therefore no requirement was made of the one party by the other, that either should relinquish his opinion or practice on the slavery question. But in the course of the last year, some of our Northern brethren of the Convention organized the American Baptist Anti-Slavery Convention, and sent forth a circular to the Ministers of the Slaveholding States, in which they and their flocks were admonished of the sin of holding property in man. They further required of us a manumission of our slaves, as the condition of admission into their pulpits and communion cables. The requirement was not complied with, and we were therefore excluded from their visible fellowship.

Believing as we do at the South, that the Scriptures tolerate Slavery, by recognising the relation of master and slave, in the admission of both to the membership of the same church, with direction to each how to act towards the other, we felt aggrieved at the requirement. Of the number who were represented in the Convention from which the requirement proceeded, we were ignorant, and therefore felt embarrassed as to the mode in which we should act in the case.—If a few only of our Northern brethren were united in the requirement, no serious difficulty could arise, but it the majority were concerned in it, a dissolution of the Missionary Convention would necessarily take place. On this point, no official information could be obtained before the meeting of Convention. Hence in the agitation of the subject before the Edgefield Baptist Association, to which I have the honor to belong, the Delegates to the Convention were instructed to obtain the information, so necessary to guide the Association in its course. At the meeting of our Baptist State Convention, the information given us on this subject by the Agents of the American and Foreign Bible Society, and the A. B. H. Mission Society was cheering. These brethren assured us, that the body of our brethren at the North was opposed to the proceedings of the Anti-Slavery Convention, and would be ready to state such disapprobation, at the meeting of the Triennial Convention in 1841.—Whereupon our Convention requested the Delegates of the Slaveholding States to the Triennial Convention, to assemble in Baltimore before the meeting of that body, that they might prepare to meet on this subject, and in a harmonious manner. To this body of Delegates was the adjustment of the existing difficulty committed. It will, therefore, be understood, that when, in this communication, I shall speak of acts of the Delegation of the South, as bearing upon the adjustment of the difficulty, it is this Delegation that I mean.

It is proper to state at this point, that the only qualification for membership in the Convention, and other general Institutions of our Denomination, is a pecuniary one; though their Boards and Executive Committees must consist of regular members of some Baptist Church.—The requirement of manumission by our Abolition brethren and their refusal on our non-compliance with it to admit us to their communion tables and pulpits, involved therefore no forfeiture of membership.

Previous to the meeting of the Slaveholding Delegation in Baltimore, a conference was held in that city, composed of a few leading brethren from the North and South. The design of this conference was, the free exchange of opinions on the best mode of adjusting the difficulty in question. The result was seen in the voluntary offering of the preamble and resolutions, as presented by brother Cone, and adopted by the Northern brethren, and which were readily accepted by the Slaveholding Delegation. This preamble and these resolutions have long been before the Public. They contain the information desired by the South, viz: That the body of our Northern brethren are not Abolitionists, and disapprove of the proceedings of our Abolition brethren. In obtaining this information, I obeyed my instructions. As to all else, I was without instructions, and free to vote, according to my own judgment, in the election of the Board of Managers.

In the above preamble and resolutions, no principle of compromise appears. And it is impossible that such a principle should appear there, for the case did not admit of it. A compromise imports a giving up of certain points by one or both parties in any matter of difficulty. The parties to the existing difficulty were the Abolitionists and Slaveholders. But between these, there was no arrangement to be made. Therefore there could be no compromise between them. The parties engaged in the adjustment had no difficulty among themselves to settle. They were of one mind. As friends to a common cause, they were made known to each other their views, which were found to be similar, and they resolved to continue together in the prosecution of that cause, notwithstanding the aberration of a few, who were enlisted under the same banner. I do, therefore, affirm, that there was no compromise between the Northern brethren and the Slaveholding Delegation—that there was no agreement between these parties to the adjustment to leave off any member of the old Board of Managers, or to put on any new member. The subject was not discussed by either party in any of their meetings. I for one, affirm that I made no agreement with any one or more persons, to sacrifice a single member of the old Board, nor do I know of such an agreement between any of the members of the Convention.

It was stated in newspapers, in private correspondence, and in personal interviews, as an opinion, that Abolitionists should be excluded from the Boards of Executive Committees of the Convention and the other Institutions. But all this was opinion only. The Slaveholding Delegates disclaimed, on the floor of the Convention, any instruction on this point, and no constituent body of the Convention had, as far as my information extends, made any such requirement. If the opinion, that Abolitionists should be excluded from the Board, had weight, it was the weight of opinion, approving itself to the electors, not the weight of authoritative requirement. And that there should be no ground for the accusation of sacrificing any brethren, the general ballot was

adopted, in the election of the Board, that each voter might cast his vote, as he should please.—When therefore I observed the statement in the Recorder & Watchman, as quoted from other papers, that a compromise had been made, by which two brethren were sacrificed by the omission of their names from the ticket of voters, I was surprised, and the more so, when the writer added, that the Southern Delegation readily came into the measure. Since my return from Baltimore, I have been informed, that one of the Southern Delegation, not of South Carolina, did cause, on his own responsibility, a ticket to be made out, from which the names of the two brethren alluded to, were omitted, and that some Northern brethren, seeing the name of the Southern member omitted, agreed also to omit the name of the Northern member. But the omission of the name of the North Carolina member of the Old Board, and the introduction of the name of the other from that State, its place, proceeded on the principle of personal preference, not on the principle of compromise, by which a sacrifice was made. This is what I have from my informants, as I understood them. These voted for the old member, brother Meredith.—The Georgian Delegation did the same, and as far as I know, all the South Carolina Delegation did so.

The thought of sacrificing the brethren "Galusha and Meredith," or of proscribing any one for conscience sake, by the Southern Delegation in concert with the Northern brethren is inadmissible. For these terms involve the idea of the privation of some right, or the violation of some principle, neither of which occurred in the election of the Board of Managers. Membership in the Convention gives no right to office, since this right is acquired only by the votes of the members. If the members shall, by their votes, put one man in office, rather than another, no privation of right is inflicted, or violation of principle perpetrated. All the rights of our Abolition brethren were sacredly regarded—they made or seconded motions—they discussed subjects—and gave votes—they were placed on Committees, and requested to lead in the devotions of the Session. The custom of appointing a Committee for nominating a Board of Managers was superseded by a resolution to appoint the Board by a general ballot, as already stated, that each man might vote, free from extraneous influence.

It is to be remembered, that the Board is elected for three years, and entrusted with the charge of the whole Foreign Missionary Enterprise during this period. It behooved the members of the Convention then to look with great care over the length and breadth of the land and throughout the Denomination, out of which the selection was to be made. For it could not escape their notice that the election of Abolitionists might be of serious disadvantage to the cause in the slaveholding regions, whilst it would conciliate those of Abolition sentiments. On the other hand, the rejection of Abolitionists from the Board might alienate the body of Abolitionists, and conciliate the slaveholding regions. All these considerations, with others that deserved attention, should have been taken into the account, and I doubt not, were, for the most part, duly regarded, before the votes were cast. So that upon righteous principles, I am satisfied, was the result brought about, and not upon the principle of compromise, sacrifice or proscription.

Desirous of associating the statements of other brethren from the North and South, with my own on this subject, I have delayed their publication, until I should possess some of the answers to my enquiries. A distinguished and estimable brother from New York, who was active in the adjustment, writes thus: "I heard not a word upon the subject of a compromise, or sacrificing the Ultras, Galusha and Meredith, for the sake of securing union between the North and South. As to any coalition, resulting in the exclusion of any members of the Board, on the ground of compromise, it is all new to me, and therefore I was surprised to see the statement in print." A brother from Georgia, whose praise is in all the churches, writes thus: "At the house, at which we staid, it is believed all Southern members voted for Meredith. So far from making any compromise with Northern members, upon the subject of election, the Southern members made no claims, proposed no terms, of any kind. Northern brethren asked nothing of the South; I know of no compromise, so says my colleague." In a sermon that my beloved and excellent brother, Dr. Sharp, delivered to his people, on his return from the meeting of Convention, he thus speaks: "There was no compromise made, no pledge given, no agreement entered into by the brethren at the North, to exclude Abolitionists from the Board. There was no compromise proposed by leading brethren at the North, and concurred in by leading brethren at the South, in which it was stipulated beforehand, that, for a certain consideration, no matter what that consideration was, the Abolitionists without exception, should be voted out of office."

I now trust, that all erroneous impressions, in reference to "the compromise," by which it has been said "Galusha and Meredith" were sacrificed, will be removed. But also, that the adjustment or removal of the difficulty will be seen in its true light, as formed upon the principles of the Gospel—that there is nothing in it, which is calculated to give offence to our Abolition brethren, whilst it should give full satisfaction to all our brethren at the North and the South, the East and the West—that they all should be thankful for the interposition of Divine Providence, by which the happy and scriptural arrangement was brought about. What I have written above Mr. Editor, is published with the sincere desire of allaying any unkind feeling, that may have a place in the breasts of any of the Denomination in reference to this matter.—My earnest desire is, that we may all be united on scriptural grounds, in the great work of accelerating Messiah's reign on the earth.

A word or two more on the true nature of the difficulty, into which the doings of the Abolitionists threw the South, and the character of its removal, and I shall close. I say their doings, for their opinions never distressed us. We concede, to them and to all men most readily, the right of holding what opinions they please. It was their doings, then, that caused the difficulty. I mean, by their doings, their denunciatory language, their circulars, in which we were charged with crimes of which we were unconscious, and their unscriptural requirement of us to do that, which was beyond their authority to demand of us, as the condition of the continuance of their visible fellowship. Now it is evident, that if all the Northern members of Convention were of the same mind with the Abolitionists, our connection would necessarily be dissolved. Whether they were or were not, we were uninformed.—This was the precise difficulty, and so stated in the corresponding letter and resolution of the

Edgefield Baptist Association, both of which articles I had the honor to prepare. Such also was the view entertained by the State Convention, as expressed in her preamble and resolutions, which I had the honor to present to that Body. Now if the Body of our brethren at the North disapprove of the doings of the Abolitionists, and would give us proof of such disapproval, so that we should be satisfied that they were not Abolitionists, then the difficulty would be removed. Our Northern brethren did afford this proof amply and unequivocally in the preamble and resolutions alluded to above. The exclusion of Abolitionists from the Board by their votes in connexion with the votes of the South, added another evidence that they were not Abolitionists. And in this light only is the opinion, which had been so generally expressed, that Abolitionists should be excluded from the Board, entitled to any weight. For if we could sit with them in Convention, we could not act with them on the Board. But as membership in Convention is acquired by the payment of a given sum, without regard to christian or church fellowship, there could be no expression of the feelings of the members of the Body in reference to the doings of the Abolitionists, by any question of their admission to our exclusion from seats in Convention. It could only be expressed in not placing them on the Board, and by explicit assurances, both which were done. It has been said, that the same expurgation should have been applied to all the boards of our General Institutions.—This is the fact, if I remember right, in the board of the Sunday School and Publication Society, and American and Foreign Bible Society. It is admitted that the board of the A. B. H. Mission Society has not undergone this expurgation. But let it be understood, that its organization requires of it, immediately after its appointment, the election of a committee of seven, to whom the whole business is committed for the year, and that the meetings of that Society are annual; so that the prevalence of Abolition influence in that Society must be small under such circumstances, when it is known that the committee has not a single Abolitionist on it, and the board itself but two.

With these evidences from our leading Northern brethren, that they were not Abolitionists, the question with the South as it appeared to their Delegation was: can we remain in the Convention with the few Abolitionists there, though their treatment of us has not been of the kindest sort? Can we, for the sake of the noble cause in which we are embarked, and which has received such blessings from God, bear with christian fortitude such unkindness from these good, but mistaken brethren? Can we remain with them in Convention, to carry on, without division, the GRAND MISSIONARY ENTERPRISE? The answer was plain. We can.

And now is not the character of the removal of the difficulty a good one? It involves in it no concession of principle, or of right. It is not calculated to offend any one, even the Abolitionists themselves. Some few were not pleased with it. But there were very few, for as far as my knowledge extended, there were not, out of 250 members of Convention, 15 Abolitionists present. Some of these were conciliated, and went home with altered views of their slaveholding brethren and of Abolitionism. Brother Galusha endeavored himself to the Convention by his mild pacificatory conduct. The tone of his address was, "The issue of the Convention, as it has been, has been, since our meeting in Baltimore, moderated. The manner in which the removal of the difficulty was effected, led to such intercourse between the Northern and Southern members, as to endeavor them to each other in closer bonds. The whole intercourse was delightful—"brotherly love" was not only seen "to continue," but to prevail. He who had left on record, the encouraging promise, "Where two or three are gathered in my name, there am I in the midst of them," graciously fulfilled it on this occasion. The soothing influence, the breathing of his own blessing into his will, and happily prepared the brethren to submit themselves to one another in the Lord. So deeply impressed was the Convention with the fact, that God was in our midst, that the following resolution obtained unanimous approval: "Resolved, That the fervent thanks of the Convention are due to our Heavenly Father, that, throughout the deeply interesting discussions and transactions of this session, He has caused to prevail so large a measure of christian affection and harmony." And now in conclusion, let me entreat, my brethren, at the North and South, to help with their prayers, that the adjustment of the difficulty may not be disturbed. My firm conviction is, that the manner in which it was effected was of God, and that no other mode of adjustment was consistent with the preservation of the union of the Denomination. In this view of the matter let us thank God and take courage.

Affectionately yours,
WILLIAM B. JOHNSON.
Edgefield C. H. S. C., 6th Aug., 1841.

N. B. All the Baptist Newspapers of the United States are respectfully requested to give the above an insertion.

CHAMBERLIN & CO.'S CHEAP CASH STORE.

For the sale of every description of FASHIONABLE DRY GOODS—FEATHERS and FUR—HATS and BONNETS—CLOTHING and CROCKERY.

Wholesale and retail, at extremely low prices. We would respectfully announce to our customers, and the public, that we have established the system of selling Goods exclusively for CASH. This system enables us to offer Goods so low as to convince all purchasers of its utility.

While we aim to avoid all Pharisaic pretensions of honesty, on the one hand, and all knavery on the other, we pledge ourselves always to call things by their right names, and in no case to misrepresent goods in any respect.

We design to observe regular prices, as far as practicable, of course, making to our regular customers, and those who purchase large bills, all possible discount; but we are making our general prices VERY LOW, much lower, we are certain, than those of any other store, whatever may be their pretensions.

We are confident, that, by adhering closely to the Cash System, we can offer to the town and country trade, advantages (in the variety and cheapness of our stock) to be found at no other store, and we invite all purchasers to call after an examination of the market, note the difference in prices, and make up their minds accordingly.

HENRY H. CHAMBERLIN & CO.

Sept. 8, 1841.

The Journal

Am. Baptist A. S. Convention.

The third number of this periodical is now published and ready for delivery. It contains the Report of the debate in Boston between Messrs. Colver and Davis, occupying 108 pages. Price, 20 cents single; \$2 per dozen; \$12 per hundred. All orders, accompanied by the money, promptly answered.

C. P. GROSVENOR, Agent.

Worcester, Aug. 4, 1841.

Western Rail Road.

SUMMER ARRANGEMENT.

PASSENGER TRAINS run daily (Sundays excepted) from Boston to Chester Factories, 25 miles west of Springfield.

Leave Boston, 6 1/2 A. M. and 4 P. M. for Springfield.
Worcester, 9 1/4 A. M. and 5 1/2 P. M.
Springfield, 6 1/2 A. M. and 1 1/2 P. M. for Boston.
Springfield at 6 A. M. and 1 P. M. for Chester Factories.

Stages run regularly between Chester Factories and Pittsfield, 23 miles, in connection with both trains.—For Albany via Hudson, only 23 miles, stages passing leaving Boston at 6 1/2 o'clock, A. M. arrive at Springfield at 12 M. and leave in Cars at 1 P. M. arriving at Chester Factories at 2 1/4—thence by Stage 23 miles to Pittsfield, arriving at 1 1/2 P. M. when they take the Cars next morning at 6 1/2 P. M. Leave Hudson via West Stockbridge, arrive at 10 1/2 A. M. Leave Hudson in Steamers, at 3 P. M. and arrive at Albany at 5 P. M.

Stages will be in readiness to convey passengers immediately on their arrival at Pittsfield, at 7 P. M. direct to Albany, via Lebanon Springs, arrive at 2 A. M. in season for the morning train to Utica. Stages also leave at 7 A. M. for Albany, and arrive at 3 P. M.

Tickets through to Albany, by either route, \$6; to Hudson, \$5.50—may be obtained at No. 7 Elm Street, or at the Depot of the Boston and Worcester Rail Road, in Boston.

Stages will be in readiness on the arrival of the Cars at Chester Factories, at 2 1/4 P. M. for West Stockbridge via Lee.

For Hartford, New Haven and New York—Stages leave Springfield, for Hartford, daily, on the arrival of the morning train, arrive at Hartford in season for the cars to New Haven, and arrive at New Haven the same day. Passengers leaving Boston at 4 P. M. may leave Springfield at 7 A. M. the next morning by steamboat for Hartford, thence by Rail Road to New Haven, and thence by Steamboat to New York—leaving New Haven at 1 P. M. and arriving at New York at 6 P. M.

This affords a Day route to New York.
A Steamboat also leaves Springfield daily, at 7 A. M. for Hartford.

For Greenfield, Hanover and Haverhill, N. H. Stages leave Springfield daily at 9 P. M. for Haverhill, via Northampton, Greenfield, Brattleborough, Hanover, &c. Passengers leaving Boston at 4 P. M. or Worcester at 6 P. M. may take this line.

Stages run daily from the morning train at Way Stations, as follows: From West Brookfield to Ware and Enfield; from Palmer to North Andover, Amesbury, Andover, and Monson; from Wilbraham, South Hadley and Northampton, arriving at N. at 3 P. M.

Merchandise trains leave Springfield and Boston daily, Sundays excepted, at 5 A. M. leaving Worcester at 12 M. Rates—\$4.70 per 2000 lbs. for Merchandise generally; Plaster and Lumber, at less than a car load; if through, \$4; Live Stock (do) 32 1/2 cts. per 100 lbs. drivers free.

GEO. W. WHISTLER, Engineer.

NORWICH AND WORCESTER RAIL ROAD.

RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Norwich at 8 1/2 P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamboat from New York.

ACCOMMODATION TRAINS.
Leave Norwich at 6 A. M. and 4 3/4 P. M., daily, (except Sundays.) Leave Worcester at 9 1/4 o'clock, A. M. and 3 3/4 P. M.

Passengers leaving Boston at 6 A. M., or 1 P. M., or Springfield at 6 A. M., or 12 1/2 P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

MERCHANDISE TRAINS.

Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.

Feb. 24. T. WILLIS PRATT, Sup't.

Boston & Worcester Rail Road.

SPRING ARRANGEMENT.

ON this road the accommodation trains will run daily, except Sundays, as follows:—
Leave Boston at 6 A. M., 1 P. M. and 5 P. M.
Leave Worcester at 6 A. M., 9 1/4 A. M. and 4 1/2 P. M.
Stopping at the Way Stations.

The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston 6 1/2 A. M. and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M. from Boston at 1 P. M.

All Baggage at the risk of its owner. They are determined to keep the fare to New York, \$3; to Norwich \$2; to Springfield \$3; to Worcester \$1.50.

Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandise for New York received until 3 1/2 P. M.

Mar. 3 WM. PARKER, Sup't. B. & W. R.

Cabinet Furniture and Chairs

LANSDOWN WOOD, Agent, at his Ware Rooms

Main st., a few doors south Thomas's Temperance Exchange, WORCESTER.

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining, Pembroke, Work, Centre and Card Tables; Adams's patent well beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Palpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait and Picture Frames Palm leaf and Hair Mattresses and Featherbeds, &c. CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

Sign, GRACE & CRYSTAL PAINTING.

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.

Cox's Lasts and Boot Trees.

THE subscriber has on hand and is weekly receiving Lasts and Boot Trees from Cox's celebrated manufactory. Which are the best and are offered at lower prices than can be found in Worcester. First rate Mens Black Lasts at 50 cts. the pair. Also Lasts and Trees made to order at short notice.

No. 8 Goddards Row, AARON STONE, Jr. Agent.

Worcester, Aug. 1841.

Boots and Shoes.

THE Subscriber has on hand a large assortment of Gent's, Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufacturers in New England.

Together with an extensive assortment of Lasts, Boot-trees, Pegs, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms.

Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at No. 8, Goddards Row.

Worcester, July 7. inf AARON STONE, Jr. Agt.

CORNELL'S PATENT

ROTARY METALIC HONE.

THE subscriber would respectfully inform the public that he is manufacturing at CORNELL'S MILL, opposite the Court House, Worcester, Mass., and has constantly on hand and for sale,

Cornell's Patent Rotary Metallic Hone, which enables the operator to hone razors, to have a Razor in the most finished manner, simply by turning a crank.

By the use of this machine, a much more perfect edge is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependent upon any skill of the operator—thus enabling any one to avoid the inconvenient and painful task of shaving with a razor not properly fitted.

FRANCIS THAXTER.
Worcester, June 30, 1841.

Shoe Pegs.

100 BUSHELS shoe pegs of almost all sizes in use. For sale wholesale and retail at the manufacturers' prices. Any size wanted which are not on hand will be furnished at short notice. But shoe manufacturers and dealers in shoe pegs are requested to call, and be assured that they will not only find the best pegs but at the lowest prices, at No. 8, Goddards Row.

Orders from a distance promptly attended to.

July 7th 1841. AARON STONE, Jr. Agt.

NOTICE.

THE Subscribers beg leave to inform their friends and the public, that they have taken the store formerly occupied by S. D. EVANS, Stone Block corner of Main and Central streets, where they are prepared to offer a general and full assortment of

Dry Goods and Groceries. As our goods are all purchased for Cash, customers may rely on decided bargains. The public may rest assured that the old character of the store for fair dealing will be retained. A share of the public patronage is solicited.

L. & D. M. WARREN.
Feb. 24.